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TRADE MORALS, THEIR ORIGIN, GROWTH, AND PROMISE. By Edward Page. New Haven: Yale University Press; London: Humphrey Milford, Oxford University Press, 1914. Pp. xv, 287. \$1.50.

This sixth volume in the valuable Page Lecture Series is by the founder of the Series. Its central conception is that of the group with its Folk-Customs (the *mores* of Sumner). Out of established folkways the group select as folk-customs those which it deems essential to its group welfare and enforces them. These are largely disregardful of the individual. But compassion, arising from parental instinct, leads to consideration of the individual and thus to distinct morals. Morals derived from the customs engendered by pity flow from the individual to the group, while those derived from folk-custom flow from the group to the individual. These compassion habits may be called Humanistics and when adopted by a group or sub-group, such as family or class, get moral value. Business morals are in essence customs of industrial or other economic groups, which often conflict with the universal morals derived from folk-custom and which are recognized by society as binding upon all of its members. Sometimes as in the question of payment of personal taxes, humanistic impulses for equal treatment conflict with the law which requires double taxation of certain property, and folk-custom of evasion becomes a compromise. Chapters on Moral Conditions of Success, and Competition Contract offer many suggestive comments on concrete problems. Certain details, *e.g.*, the attribution of the humanistic factor to the parental instinct and compassion motive exclusively may be criticized, but the thoroughgoing application of the group conception makes the treatment as a whole clear and instructive.

J. H. T.

ETHICS IN SERVICE. By William Howard Taft. Page Lecture Series for 1914. New Haven: Yale University Press; London: Humphrey Milford, Oxford University Press, 1915. Pp. 101. Price, \$1.00.

The first of the five lectures in this little book is upon History of the Profession of Law and calls attention to earlier periods of unpopularity of the lawyer both in England and the Colonies. The second lecture on Legal Ethics discusses especially the ethics of advocacy and points out some of the principles involved in reconciling the duty of the attorney to his client with his duty to the court. The present system is defended as affording on the whole the best method of bringing out all relevant facts and arguments. The third lecture is on the Executive Power. In the fourth and fifth, on The Signs of the Times, the initiative, referendum and recall are opposed; various manifestations of an increased fraternal spirit are noted; the present attitude toward business success is characterized as an extreme development of a legitimate attack upon corruption; trades-unionism is endorsed in principle as "essential in the cause of labor," although several of its abuses are criticized. "We are going to have organized labor for all time and we ought to have it."

J. H. T.

THE CRY FOR JUSTICE: An Anthology of the Literature of Social Protest. Edited by Upton Sinclair, with an Introduction by Jack London. Pp. 891. Philadelphia: The John C. Winston Co., 1915.

If any one thinks of the under dog as on the whole a rather unpleasant, inartistic, and vulgar attendant of civilization whose crude utterances are

scarcely entitled to be called literature, he will be disillusioned by this volume. From the tale of the Eloquent Peasant of ancient Egypt down through prophets of Israel, Greek poets, and church fathers, to the writers of the present, scarcely one of the world's greatest authors is unrepresented. Twenty-five languages are drawn upon, the selection has been remarkably catholic as to topics and points of view, but the aim has been to make the standards of the book "those of literature." Some of the topics under which the material is ordered are, Toil, The Chasm, Out of the Depths, The Outcast, Revolt, Martyrdom, Jesus, Mammon, War, Country, Children, Humor, Socialism, The New Day. It may seem discouraging to find how old the cry for justice is but for any lover of justice it cannot fail to bring inspiration to see in what company he may count himself. Just as an anthology of literature it is one of the best, and for many it will be as London calls it a humanist Holy Book. A number of illustrations reproduce famous statuary, paintings and cartoons.

J. H. T.

EVOLUTION OF LAW: Select Readings on the Origin and Development of Legal Institutions. Vol. II Compiled by Albert Kocourek and John H. Wigmore. Boston: Little, Brown & Co., 1915. Pp. xii, 704.

This is the second volume of a series of three of which the first is *Sources of Ancient and Primitive Law*. The series is for the general reader and student of institutions as well as for the lawyer and is one of the agencies now making for a more scientific jurisprudence and for broader and more liberal legal ideas. The readings are from many authors and are in part translated expressly for this volume. They are grouped under the general heads Introduction, Law and the State, Persons, Things, Procedure. Publications of this character are certain to exert a strong influence toward better mutual understanding on the part of lawyers on the one hand and students of institutions on the other, and teachers of ethics will find highly valuable material for the study of the evolution of morality. The scholarly authors deserve the gratitude not only of the members of their own profession but of all who are interested in the more intelligent conception and administration of justice.

J. H. T.

CURRENT ECONOMIC PROBLEMS. By Walton Hale Hamilton. Chicago: University of Chicago Press, 1915. Pp. xxxix, 789. Net, \$2.75.

This is a source book of a very different sort from the Readings in the *Evolution of Law* noticed above. Instead of a relatively small number of scientific treatments of fundamental problems there are 382 selections ranging in authorship from classical economists, jurists, political scientists and philosophers to present day social workers, syndicalist and trade unionist leaders. Samples from a tariff bill, posters from Parliamentary campaigns, correspondence of the National Wool Growers Association, and comments by Mr. Dooley help to make up a collection of material very different from that which the student of economic and industrial problems has had before him in the past. The fact that the volume is intended to be used in connection with ordinary texts explains in part its presentation of material not found in these. But a larger purpose is evident, namely, that of introducing the student not so much to an isolated discipline of pure economic theory as to a study of the industrial and economic aspects of the world in which we are now living. Accordingly the selections deal with the antecedents of present conditions, with the

industrial revolution, with social control, with population, social reform and legal institutions as well as with the more definitely economic topics. While worked out primarily for class use it is stimulating to any reader and can scarcely fail to enlarge his outlook upon moral as well as economic problems.

J. H. T.

THE NATURAL THEOLOGY OF EVOLUTION. By Rev. J. N. Shearman. Allen and Unwin Ltd., 1915. Pp. xiii, 288.

The author states that his intention is to show that the argument from design is strengthened, and not, as is usually supposed, refuted by the doctrine of evolution. He deals first with the common-sense view of the design argument, passes thence to certain pseudo-philosophical considerations, after which he devotes seven chapters to illustrations of biological adaptation such as he believes will prove the existence of a finite God. The essence of the book is the assumption that order implies a directing consciousness. It is assumed that the forces of nature cannot elaborate order. This assumption is never criticised adequately nor really doubted, and consequently, since it is not difficult to discover instances of apparent order in nature, it is not difficult to justify a natural theology. The author's conception of order, however, is extremely vague, and no account is taken of the views of modern logicians on the theory of order. These difficulties are increased by many of the illustrations which the book contains. For instance, the orderliness of the furniture in a room is supposed to imply a directing consciousness, and its disorderliness the absence of such a consciousness; whereas, as a matter of fact, disorderliness of the furniture in a room is usually due to a directing consciousness, namely, to the maid who cleans it. In general, the illustrations resolve into a sort of special pleading. Some curious ruses are adopted to evade difficulties, not the least interesting of which is the suggestion that instances of imperfect adaptation may be due to the ministrations of angels! As the whole book rests upon an uncriticised assumption, the best comment on it may be found in the author's own words, that "it is scarcely worth while to engage in any enquiry with a presupposition which determines the result" (p. 274).

[BERNARD MUSCIO.

Cambridge, England.

THE HAPPINESS OF NATIONS: A Beginning in Political Engineering. By James MacKaye. New York: B. W. Huebsch, 1915. Pp. 256. Net, \$1.25.

Taking for his fundamental concept Utility, the author attempts to work out more definite principles for political and social guidance than have hitherto been furnished by ethics. The way to convert human life into a source of happiness is declared to be "to eliminate as far as possible useless and harmful acts, and, in the second place, to increase the intensity and duration of positive consumption and pleasurable production, and decrease the intensity and duration of negative consumption and pleasureless production in the average member of society." Interesting applications of this come when we consider the relative values of consumption at very low levels, at very high levels, and at intermediate levels, *i.e.*, among the very poor, the very rich, or those between. Both extremes are declared to be condemned. Low consumption yields unhappiness, a high rate of consumption costs so much in labor that it does not pay.

The distribution of leisure is another case for the application of political engineering. "As between a distribution of production and consumption such that A produces sixteen hours and B consumes sixteen hours, and one in which both A and B produce and consume eight hours apiece, the latter is more useful." One who does not accept utilitarianism as an adequate moral theory may yet find highly interesting and suggestive treatment of concrete problems. Certainly these definite problems of work and wages, production and consumption, challenge ethics to give us more definite guidance than it has yet offered.

J. H. T.

IDEALS OF LIFE. Alfred W. Martin. New York: Lent & Graff Company, 1915. Price, \$1.15.

An introductory lecture on the Symphony of Religions is followed by thirty chapters giving selections from the World's Religious Scriptures, Egyptian, Hindu, Buddhist, Zoroastrian, Confucian, Greek, Roman, Christian, Mohammedan. The whole compilation constitutes something quite different from the ordinary anthologies of "sayings," because the principle of selection is different. Mr. Martin's purpose has been to exhibit the unity in variety which characterizes the ethical thought of the great religions and to produce an impression of the worth of the whole body of their ethical doctrine.

G. F. O'DELL.

BOOKS RECEIVED.

- BADE, WILLIAM FREDERIC.** The Old Testament in the Light of To-day. Boston and New York: Houghton Mifflin Company, Cambridge, 1915. Pp. xxii, 326. Net, \$1.75.
- BALFOUR, ARTHUR JAMES.** Theism and Humanism: The Gifford Lectures for 1914. London: Hodder & Stoughton; New York: George H. Doran Company, 1915. Pp. xv, 274. Net, \$1.75.
- BLACKMAN, F. W. and GILLIN, J. L.** Outlines of Sociology. New York: MacMillan Company, 1915. Pp. viii, 586.
- BOK, EDWARD.** Why I Believe in Poverty. Boston and New York: Houghton Mifflin Company, 1915. Pp. 16. Net, \$0.50.
- D'ARCY, CHARLES F.** God and Freedom in Human Experience. London: Edward Arnold, 1915. Pp. viii, 312.
- DAWSON, MILES MENANDER.** The Ethics of Confucius: The Sayings of the Master and His Disciples upon the Conduct of "The Superior Man." New York and London: The Knickerbocker Press; G. P. Putnam's Sons, 1915. Pp. xxi, 323. Net, \$1.50.
- DURKHEIM, ÉMILE.** The Elementary Forms of the Religious Life. Translated by J. W. Swain, M.A. London: George Allen & Unwin; New York: MacMillan Company, 1915. Pp. xii, 456.
- HAMILTON, WALTON HALE.** Current Economic Problems. Chicago: University of Chicago Press, 1915. Pp. xxxix, 789. Net, \$2.75.
- HARVEY, J. B.** Vicious Circles in Sociology and Their Treatment. London: J. & A. Churchill, 1915. Pp. 34.
- HEERMANCE, EDGAR L.** The Unfolding Universe. Boston: The Pilgrim Press, 1915. Pp. xxiii, 463. Net, \$1.50.
- HOLT, E. D.** The Freudian Wish and Its Place in Ethics. New York: Henry Holt and Company, 1915. Pp. vii, 212. Net, \$1.25.
- HYNDMAN, H. M.** The Future of Democracy. London: Allen & Unwin, 1915. Pp. ix, 220.
- JOHNSTON, G. O.** An Introduction to Ethics. London: MacMillan & Company, 1915. Pp. x, 254.